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To publish an Evangel of Peace and Happiness, Health and Purity, Life and Power.

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THREEPENCE.

The Coming Revival of Religion.

That a revival of genuine spiritual religion is needful in all Christian countries at the present time will probably be admitted by all who have thoughtfully considered the signs of the times; but differences of opinion exist as to the nature of the revival that is needed.



There are many sincere persons whose conceptions of such a revival are limited to mere manifestations of religious excitement, to zealous outpourings and professions, to a marked increase of goody-goodyism and punctilious religious observance, to puritanical tirades against the drama or tobacco smoking, or to denunciations of 'higher criticism' and scholarly search after truth.

But those who have really apprehended our individual and national needs and our social evils, those who have thoughtfully regarded with observant eyes the many evi-

dences which exist of our natural degeneracy, our unbelief, and our spiritual dis-ease, know full well that what we really need is a revival of the *spiritual religion* which was revealed and exemplified by Jesus; a re-exaltation of his sublime, practical and humane ideals; a re-cognition of the supreme importance of those *weightier* matters of the Law upon which He placed such emphasis; and a reproduction on the part of his followers of that beneficent Christ-life and ministry which He manifested.

More *doing* and less *talking* are wanted in these days—more spiritual knowledge and less purblindness and creed-worshiping—more honesty and less sanctimoniousness—more *love* and less '*cant*.'

For there can be no doubt that popular belief in many of the dogmas which have been added to the original and essential Christian doctrine, by our forefathers, is rapidly waning. And in these days of increased enlightenment,

scholarship, and individual exercise of thought, all religious conceptions which are irrational and undemonstrable, or discordant with our intuitive sense of truth, or suggestive of ecclesiastical diplomacy, are ceasing to be regarded seriously, and are being classed with other mediæval superstitions.

But it is encouraging to know that whilst the people of Christian countries are repudiating so many of our traditional and non-essential religious misconceptions, they are manifesting an increased reverence for, and belief in, the great Revealer of Nazareth and His message to the world.

Most of us realize that the teaching of the Christ, although so simple when rightly understood, was eminently adapted to meet our human needs, to bring about the solution of our social problems, and to promote the spiritual upliftment of our race.

And instinctively we feel that the need of to-day is a revival of *true discipleship*, so that *our* lives, also, may be characterized by that altruistic and beneficent spirit, that understanding of spiritual verities and facts, that love of Justice, Truth, Compassion, and Humaneness, that filial obedience to the Will of God, and that fraternal love and service, which marked His life on Earth—and which will for ever constitute *true orthodoxy of heart*.

And when this is brought about, Christianity—the real thing—will again attract all classes of the community. For it is a combination of spiritual science, genuine philosophy, and practical philanthropy, and there is nothing yet discovered that can take its place.

How it is Coming.

But how is it to be accomplished? While multitudes admit the necessity of such a revival and deplore the lack of religious vitality which is everywhere apparent in our Churches, and are ready to exclaim—

"'Tis life whereof our nerves are scant,
Richer and fuller life we want,"

very few apprehend, as yet, the way in which this spiritual Renaissance will be brought about.

I believe—and my belief is strengthened by many statements which I have personally received from Christian workers who have passed through the experience called

physical death—that it is not by the setting up of any new theological system that a revival will come, but by a great influx of Light and Love from the Christ-sphere; by new revelations of Truth and the outpouring of God's spirit upon His sons and daughters in these latter days, as foretold by the Prophets; by the restoration of communion between the Church militant and the Church triumphant; by the breaking down of the wall of separation that exists through ignorance, fear, and misunderstanding between human souls who are incarnate and those who are discarnate; by the increase of knowledge concerning the unseen world, and the evolution of spiritual faculties hitherto undeveloped; by the testimony of a great cloud of witnesses to spiritual verities hitherto unrealized; and by the ministry of Angels.

For thus will Truth and Immortality be made apparent and the reality of 'the life to come' be demonstrated. And by such means will be produced a clearer apprehension of the operation of spiritual Law in connection with human affairs, a re-statement of the Christian position, and a more spiritual interpretation of the Christian Scriptures.

Thus, also, will the materialistic position, with its limitation of understanding and experience, be made untenable; and all classes of society will be led to apprehend the supreme importance of preparing themselves for the life beyond the grave, and of seeking entrance into the Kingdom of God.

Of one thing, however, we may rest assured—that *it is coming*—and in the near future! Already the premonitory signs of a great awakening are apparent; and occurrences are everywhere quietly taking place which evidence the fact that the immortals are working in our midst for this great end—revealing themselves in the sanctuary of the home to spiritually-minded watchers, giving tangible proofs that "there is no death," and expounding to earnest seekers after truth "the things which God has prepared for them that love Him."

The Christ-Sphere.

Just as, in this physical world, there are different social spheres which represent different degrees of soul-culture and mental and spiritual attainment, so it is in the ethereal realm which overshadows and inter-penetrates our own, and where the majority of human souls are now living and working their way upward.

For each sphere that we recognize *here* there is a corresponding sphere *there*; the same dividing barriers exist between them, but in a more complete form; and every man, like Judas, "goes to his own place."

Even in *this* world real intimacy and communion of soul is impossible between a man of sordid ambition, unenlightened mind, or debased appetite, and one whose aspirations are noble, whose tastes are refined, and whose disposition is spiritual and philanthropic.

Though the former may be a millionaire, or an aristocratic exquisite of the 'smart set,' and the latter a poor but spiritually-cultured artisan, there is a great gulf fixed between them. And though the soul that is spiritually enlightened may temporarily descend to the level of those less highly evolved, in order to help or

uplift them, these cannot, because of their more elementary condition and their spiritual ignorance, enter a sphere that is above their own until they become qualified.

Much more, then, is it so in that realm where the fleshly mask is no longer available and where the true condition of each soul is at once perceived by spiritual eyes that can discern its past record as well as its present status.

And, just as we recognise intuitively that the 'Christ-life' is the highest life of which we are cognisant *here*, so is the 'Christ-sphere' regarded *there*. For in that sphere dwell those who are most like unto God; those who are able to bear the intense spiritual radiance and vibration that emanate from the Great White Throne—because they have been perfected in wisdom and love.

From the Christ-sphere a perennial and abundant stream of life, illumination, and love is being outpoured. Through the higher and intermediate spheres it reaches the lower ones, and through various media. And like the rays of our sun, this stream of influence imparts energy, vitality and happiness to those who receive it, though in different degrees according to the capacity of the recipient. And the true secret of spiritual progress and attainment is to open one's heart to this divine influx.

We all know what *physical* deep-breathing is, and how it nourishes the brain and nerves. There is also a corresponding *spiritual* deep-breathing, which produces the same effect on the soul as atmospheric inspiration does on the body.

Instead of appropriating oxygen only, as in the former case, we can inspire by this spiritual effort the energy, sympathy and enlightenment which is outpoured from the Christ-sphere. And those who have learned how thus to appropriate this spiritual vitality and magnetism, by aspiration and faith, can testify to the remarkable effects that result.

Just as the solar rays disperse our physical gloom and depression, and drive away "the blues," so this spiritual sunshine disperses our spiritual depression and lack of energy, and tends to make us helpful and kind and sympathetic towards every living creature. But the effect is 'according to our faith'—for this is the spiritual law.

A man who does not believe in the efficacy or potency of solar magnetism and who regards the sun as being merely a conglomerate mass of incandescent gases, will derive but little benefit from its kindly rays. He is not in a receptive attitude, and does not create the conditions for experiencing a physical revival within himself.

And, just so, the man who does not recognise or open himself to the radiant vibration of the 'Sun of Righteousness'—the centre of the Christ-sphere—of whom *our* sun is God's symbol in the heavens, cannot receive the help and blessing that is being freely outpoured upon those who feel their need of spiritual revival, and who create the requisite receptive conditions by prayerful faith.

That great Spirit who manifested in and through the human body that was born of Mary of Nazareth in the

village of Bethlehem, that 'Son of God' who spake words that transcend in their significance the words of any other Spirit who has yet appeared on this Earth in human flesh, affirmed his power to impart spiritual life to all who came to Him with trustful confidence and sincerity of heart.

Thousands of witnesses have confirmed the validity of that claim by their testimony and by their fruitful lives, and have not hesitated to seal such testimony by facing death in its cruellest forms. And what is the value of the negative evidence of the unbeliever or the agnostic (the man who admits he *does not know*)?

To the Lord of the Christ-sphere, then, must we look for a revival of religion in our own hearts and in these Christian lands.

And we must remember that He stands at the head of a great multitude of other Spirits, who also have dwelt in human flesh, and to whom He gave power to become also 'Sons of God'—human souls who, also, have attained the transcendent and overcoming life, having washed their robes in that vital stream which was symbolised by His blood ("for the blood is the *life*.")

They are all "*ministering spirits* sent forth to minister to those who shall be heirs of salvation." Should we not, then, avail ourselves of their help and co-operation in the great work of self-transformation and the upliftment of our race from carnality, ignorance, and transgression, to Spirituality, Wisdom, and Love.

The reformers of the past, who strove to live the Christ-life and to carry on the divine work, are reformers and Christ-workers still. They are not 'sitting upon clouds' nor 'continuously playing harps,' according to the childish ideas of some of our ancestors, but are more in earnest than ever about the salvation of mankind, so that their Leader, the Christ, may see of the travail of his soul and be satisfied.

And with increased experience, enlarged powers, and emancipation from the limitations which appertain to incarnation in physical bodies, they are better qualified to mould the affairs and destinies of men than when their wearied feet trod the stony paths of their earthly pilgrimage.



The Signs that will follow. But when it comes, when the *religion of Jesus* is revived, great changes will be produced in our thoughts and in our lives.

For He considered it more important to relieve and cure the suffering and afflicted, to feed his hungry disciples, to comfort the broken-hearted, or to lift a distressed animal out of a pit into which it had fallen, than He did to "observe the Sabbath" in accordance with the strict conventional notions of the religious authorities of his day.

And as the men and women of these modern days become imbued with the same spirit of sympathy and the same apprehension of eternal verities, we shall see a wiser and more fruitful expenditure of religious energy, a more strenuous combatting of the *real* evils which afflict our generation, and less vapouring concerning those which are imaginary or comparatively unimportant.

We shall probably think more about assisting *others*, and especially those who are more heavily handicapped than we are, to reach the heavenly state, than about securing an abundant entrance for *ourselves*.

We shall be more anxious to do the Will of the Father and to obey His Laws, and less inclined to shirk our duty, or to think we can shift the penalty of our shortcomings and transgressions on to other shoulders than our own.

We shall think more of increasing human happiness, and of lessening the world's suffering than of religious exercises or psalm-singing; and we shall realize our responsibility to engage *individually* in Christian ministry, instead of thinking that we can fulfil our obligations by paying some other man to do our duty for us.

And instead of being indolently satisfied with the most childish and elementary ideas about the laws and conditions of the spiritual world and our eternal destiny—ideas which will not bear any thoughtful investigation, and which are repudiated with pitiful contempt by the true scholars and thinkers of every land—we shall earnestly seek after that knowledge of Truth which Jesus said would make us free from the bondage of error, and misunderstanding. And as our ignorance gives place to enlightenment, our lives will become transformed.



The Hour of Opportunity. The spirit of revival is in the air just at present, and now is the time to direct our own aspiration and that of our contemporaries into *practical* channels.

Spiritual influences are being exerted, and many are being helped (even though it be by such simple means as soul-stirring music or the emotional magnetism of large audiences) to experience, perhaps for the first time in their lives, spiritual aspiration and sensation of some sort.

And it will be deplorable if the beneficent tide which is reaching us from the spiritual spheres at this special time should end in nothing more serious than the signing of church registers and the making of public professions by those who have been recently led to regard seriously the religious life and its opportunities.

The world's need is great, for it is hungering after the abundant life, sympathy, and love of the Christ-sphere.

Consecrated souls are wanted who can be utilised as instruments through whom a wealth of spiritual influence and power can be outpoured upon the spiritually famished multitudes of our own and other lands.

As in olden days, so in our time, in the Councils of the spiritual world the question is being heard, "Whom shall we send, and who will go for us?"

And it is our high privilege to dedicate ourselves to the service of God and Humanity in some practical form; to seriously consider how we may best further the Divine Purpose, and help to bring about the doing of the Divine Will upon Earth as it is in Heaven—and thus aid in the great work of transforming this sin-cursed world in which we live, into a peaceful dwelling place where Wisdom, Love, and Equity shall abound.

Sidney H. Beard.

This article, with extensive additions, is being reprinted as a booklet. Price One Penny.

The True Significance of Food-Reform.

The word Reform has been associated with politics, with religion, with municipal affairs, and, in fact, with all matters wherein the benefit



of mankind has been involved, and an honest effort made to secure that benefit by the removal of conditions which had militated against human progress and well-being. And now in our own day and generation we have Food-Reform—a subject undreamed of almost for centuries—but, for all that, none the less important because so long unrecognised.

Its real importance is, perhaps, scarcely grasped yet even by many who are following in the steps of the Movement, and who, whilst seeing clearly certain benefits derivable from it,

have not yet fathomed its true depths, viewed from an ethical, moral and spiritual standpoint.

Food-Reform is simply a natural outcome of the evolution of the race. Our barbarian forefathers killed and ate their prey—the cannibals still kill and eat each other). Then came a time when man became civilised and ceased to kill his prey, but preferred to depute such unpleasant tasks to the butcher—a very slight and indeed questionable improvement upon earlier methods be it noted.

Yet the custom has survived even until the dawn of the 20th century, and people who aspire to culture and refinement are still unaware of any barbarism or even inconsistency. But it is only because they do not allow themselves to dwell upon the subject or to think of the means by which their roast joints have been secured.

The quivering flesh and the knife are excluded from their thoughts; the very limbs are often disguised under fanciful names which figure upon the menu, though the terms, leg, shoulder, and chop, are quite barbarous enough in their bluntness it is true.

The Protest Against Slaughter.

The revel in bloodshed has gone on and increased until it has reached such awful proportions in this country and America that there has come a tendency to cry 'halt'; thinking people have become aware of inner questionings. Can all this be right? Is there no harm whatever in all this massacre? Is cruelty *unlawful* and all this *lawful*? And to-day there are thousands who are asking the same questions, and, what is far better, there are thousands and tens of thousands who have said, "It cannot be right and I will have no more of it."

And these have adopted a new diet which is all sufficient in nutriment, is highly palatable, and causes pain to no living creature.

"My daily food shall not be obtained at the cost of untold pain and suffering to dumb animals" is the unselfish resolve of increasing numbers every day; and they shall have their reward, "for not a sparrow falls to the ground without His knowledge."

The qualities, then, of Mercy and Compassion are the true basis of Food-Reform—these are the highest motives.

Other motives there are, such as the suitability of a non-flesh diet to the needs of the brain-worker, or the immunity from disease which it affords, or even the question of cost, where again advantages are apparent; but all of these are secondary to the true motive of humaneness and real culture.

We may well rejoice at the rapid strides which have been made of late years. The voice of ridicule is no longer heard as it once was, not so long ago either. The

Signs of the Times. scoffer knows full well he will be confronted with athletic records which will confound him utterly should he indulge in playful sarcasm. He knows, too, that medical testimony of a high order supports the Food Reformer. He also knows he can no longer talk glibly of "a few faddists," but has to reckon with a mighty host, many of whom have already climbed to greater heights than he could hope to reach.

The world is going forward, and woe be to him who tries to dispute the fact; light is breaking over our heads, and we can no longer be content with the conditions which were, or vainly shut our eyes to evils which are as unnecessary as they are deplorable. The fact that many people who profess true culture and refinement are still outside the Movement and unconcerned, need cause no misgivings—such contradictions between professions and conduct are common enough, alas! in other matters of equal seriousness.

Depend upon it the increasing popularity of the subject has already attracted their attention, and will in its later growth sweep them with it; but it will be no credit to them if they merely follow a *fashion*, apart from the question of Right and Wrong: but they will still benefit, and most surely will look back with something of regret at their past indifference.

The brutality which existed among men a few centuries ago is appalling to us to-day, and so it will be a few years hence when men look back upon the legalised butchery of the shambles, which to-day is a matter of absolute unconcern to many.

Even were it necessary to the welfare of man it would still be awful, but in the light of our present knowledge it is still more so, for we know that the fruits and seeds of the vegetable kingdom furnish in rich profusion and variety the necessary nutriment for human beings; and more than that, they offer immunity from those loathsome diseases which are for ever dogging the footsteps of those who partake of animal flesh.

This latter is no slight matter, but its importance has not yet been grasped by the majority of people, for the simple reason that they have refused to think seriously upon so unpleasant a subject. But surely that is a short-sighted policy.

No man or woman has ever yet contracted, or ever will contract, Cancer or Consumption through partaking of the wholesome products of the garden and the orchard. But who shall say what number have gone to an early grave, after the most terrible sufferings, as the direct result of eating the diseased flesh of unhealthy animals!

It is a source of satisfaction to know that the authorities are more fully awake to this awful danger to-day than perhaps they were a few years ago; but is it not a dreadful thought that an article of food should have to be subject to inspection to ascertain whether it is diseased or poisonous?

Pages might be written on this unsavoury subject—police-court evidence, medical testimony, and the open admissions of experts; but suffice it to say here that the

fact is beyond dispute that the seeds of awful diseases are being daily scattered in our midst and finding lodgment in the systems of scores of people whose account at the butcher's is one of the chief items of expenditure. That those seeds do not *in every case* germinate is no argument against the reality of the danger.

Dietetic Reform constitutes an honest effort to successfully combat disease by striking at the root rather than by patching up, and on that ground alone the Movement is worthy of appreciation and hearty support, which support it is destined to receive more and more each year as people become more intelligent, more reasonable, and more humane.

Mental Purity.

But disease of the body is but one aspect—serious enough in all conscience, and truly terrible in its ravages: for there are diseases of the mind too, subtle and often unsuspected, but not one whit less real for all that. These, too, are often the further direct results of an impure and unnatural diet.

The cells of the body are built up in two ways—by the food we eat and also by the thoughts we encourage and hold. Pure food is necessary and pure thought also if these cells are to be refined and healthy in the true sense of the word.

Each day of our lives we meet or come in contact with various people, each one a composite body constructed entirely of an enormous aggregation of minute cells; some of these people are refined, some are coarse, and others, perhaps, brutal. Now it is a very fair statement to make that, other things being equal, you can depend upon it that a 'Fruitarian' or Food-Reform man or woman will generally be more refined than the flesh-eater. It cannot be otherwise, for day by day the latter is taking into his system the composite particles of the animal system, with the result that the blood currents are contaminated and the entire physical structure is coarser and less ethereal than would be the case in the absence of all flesh diet.

The mind, of course, suffers with the body, and the thoughts more easily tend towards low ideals and gross purposes, and are with difficulty raised to a higher plane and there maintained.

This truth is the ready explanation of the, to some people, curious fact that many of the greatest poets, artists, musicians and scientists have been life-long vegetarians. They have found a pure diet to be the greatest possible help in reaching up to the attainment of their highest ideals. Nay, more than this. Their naturally refined and well born souls could never have become allied to so coarse and degrading a habit as the eating of the flesh of slain creatures.

They were, no doubt, born above such grovelling propensities; but we all of us, though not equally fortunate perhaps, may still rise to the same ideal, and boldly take our stand on the side of those who embrace humaneness, unselfishness, and the desire for true progress towards a higher code of living.

If there be care needed in order to keep the body healthy, there is infinitely more care necessary to insure wholeness of the mind in the fullest sense of the word. The body will always make a natural effort to throw off impurities and to restore the balance where it has been upset by wrong living or inharmonious conditions, but the same cannot be said of the mind. Once wrong conditions are set up and degrading habits indulged in, the tendency is for the mind to remain degraded and to tend to become more so; in other words a low level may be easily reached and maintained, the only difficulty being to ascend to

a higher level. Falling is so easy, mounting so very difficult.

A constant guard over our thoughts and actions must be kept if we are to avoid this downward tendency, and a constant aspiration towards higher attainment is necessary if we are to rise. Who, then, can fail to see that the constant practice of the ingestion of carnal food must act as a permanent magnet towards lower conditions of mind, ever tending to keep us on the purely animal plane of consciousness. Who, then, amongst us is so strong that he can afford to saddle himself with so heavy a burden on his spiritual march.

The world and its cares and a thousand other dangers which we know not of are ever around us, barring at times our way and hindering our steps always. Add to all these a coarse and cruel custom practised daily and little wonder if we find the struggle so hopelessly 'uphill' that we are often tempted to give it up entirely, or else to simply relapse into a state of spiritual stagnation, dimly hoping, perhaps, that we will mount higher after we have settled with the undertaker.

If this picture be a trifle overdrawn depend upon it there are thousands of people to-day whose moral and intellectual progress is at a standstill, and who are incapable of rising higher than their commonplace surroundings, and yet they do not suspect that the cause may lie partly or even wholly in the nature of the food they eat. Let us remember there are few things that can truly be called trifles. Even small things have their power to bring about results, and nothing we do, or say, or think is without its effect for weal or for woe.

The locomotive has revolutionised our life, yet think how its inventor first saw the idea in embryo. The law of gravitation was discovered by a trivial occurrence. Our individual lives may be altered entirely by a word or a deed of which we think nothing at the time. How much more then is it possible, nay, probable, that the question of the kind of food we eat may lie at the very root of the problem of progress, both ethical and spiritual.

We cannot afford to shelve the question and look upon it as vague and problematical. We must know and feel in our innermost hearts that it is a *principle* which is at stake, a duty which is incumbent upon us to face and to fulfil. Whatever else is uncertain, it is very certain indeed that "as we sow so shall we reap," and if we are partakers in cruelty and bloodshed we cannot expect to escape penalties which are sure to follow.

Wrong actions, even if done in ignorance, still bring their punishments with unerring sureness sooner or later. Our aim should be to live, as Trine puts it, 'in tune with the Infinite,' and that involves being in harmony with all nature, with our fellow-men, and also with the dumb creation. This brings peace and knowledge, and removes from us all that is cruel, all that is mean and sordid, all that is selfish.

We know that we are a part of the great whole and that we may neither hurt nor destroy, but rather seek to minimise the pain and suffering which exists at present, and not add to it by any action in our lives.

Great and far-reaching will be the effects of the Nation's adoption of a pure and bloodless diet—there will be better health, greater intelligence, higher ideals, deeper spirituality, and in addition to all these benefits there are questions of national importance which will thus find their solution.

Rural De- population.

Great and far-reaching will be the effects of the Nation's adoption of a pure and bloodless diet—there will be better health, greater intelligence, higher ideals, deeper spirituality, and in addition to all these benefits there are questions of national importance which will thus find their solution.

Prominent among them is the Land Question. Much of the poverty and distress so prevalent to-day is a direct result of the depopulation of the rural districts and the congestion of the cities, which is largely the outcome of the increased acreage devoted entirely to pasturage. As this increases so does the arable land decrease, and this to an alarming extent. No country which allows its agricultural interests to decay can be prosperous. It is an absolute necessity that a great portion of our country should be put under cultivation and made to produce the fruits of the earth in due season.

This desideratum the Food-Reform Movement will bring about, and employment of a natural and healthy kind will be provided for tens of thousands who to-day are simply surplus population and a burden to the State as well as to themselves.

Social Economy. And more than this. Let us remember that to-day there are thousands of families whose means are so small that it is a difficult matter to make ends meet. We

have a message of hope for them, for if they will adopt the non-flesh diet they will succeed in effecting a saving in the cost of their food which will probably surprise them.

One longs to see the day when the hundred and one miserable specimens of butchers' shops which now exist in the poorer quarters of the large towns are no more, and in their place are Natural Food Stores, where the careful housewife may lay out her scanty means to the best possible advantage.

Intemperance and Vice. So will the people be uplifted, and much of the coarseness, drunkenness, and vice now so prevalent will disappear as if by magic.

It is our privilege and pleasure, each one of us, to endeavour by all the means in our power to hasten the coming of that time, and so help forward in no small degree the world's progress.

Great have been the efforts of many worthy Societies to accomplish such an end, but how little reward has there been so far. May it not be that they have overlooked the *real* cause of much of the degradation which they have sought to dispel.

Flesh-eating and drunkenness walk ever hand in hand, and to attack the latter without any reference to the former is but a half measure, and half measures, we know, usually fail. To deal with an *effect* rather than with its *cause* is to court defeat.

More fruit and less beef should be the cry of Temperance Reformers the world over, and if it were, we should soon find the drink habit dying out.

Social Amelioration. Other benefits, too, will doubtless result. Manners and morals will be greatly improved, and there is sad need for both in England to-day.

The principles of Brotherhood will be greatly helped, for as men become *merciful* they tend to become *kind* and considerate to each other.

To recognise the sacredness of life will make War almost an impossibility; and that we have it with us to-day as part of our National political system is but a proof of our failure to carry out our professions as Christians.

Inconsistency, if it does not vanish, will at least tend to be less glaring, and a mother will no longer partake of roast lamb with her children whom she had just told "not to hurt the dear flies—God made them."

The above, then, are a few indications as to the benefits likely to follow the adoption of Food-Reform; and, surely, they are sufficiently great to make us put forth hopeful and enthusiastic effort to help forward the coming of such improved conditions.

There is much uphill work yet to be done, much opposition to be faced, much ignorance to be dispelled; but we may take heart in our work, for there are signs that progress in the near future will be much more rapid than ever before. Thinking people are coming more and more to feel that there is much more behind this question than ever they had suspected; there is a *principle* concerned, and they have to make the choice whether they shall continue on the low plane of selfish desire which reckes not of suffering and cruelty, or whether they shall embrace the ideals of Mercy and Compassion, and by a little practical self-denial, if such it be to them, shew true manliness and consistency with their professions as civilized beings and as Christians.

They have all to gain by the change, and nothing to lose, for the new method of living is soon found to be an agreeable change for the better, and after a comparatively short time it would be found most distasteful to go back to the flesh-pots.

"Blessed are the merciful" is a truth which **"Mercy, not Sacrifice."** has not lost its meaning, and never will. We all deprecate cruelty and the infliction of unnecessary pain, and we should try by every means in our power to minimise the suffering which exists in the world.

Can we then make a better beginning than in this matter of the needless slaughter of animals? Let each one of us face the question conscientiously and then firmly resolve to do our duty in the matter in the face of all difficulties and all opposition.

Thousands have done so and are the better men and women for it. Thousands more are ripe for the change and only require leading into the better way by those who are now treading it.

We may each use our personal influence in making converts and much good may be done by spreading literature on the subject. Numerous Societies are doing good work, and the subject of Food-Reform is now well received by the newspapers, in itself a significant indication of the growing popularity of the Movement.

Our Religious Leaders. Ere long the Churches will awake to their responsibility in the matter, and Leaders of spiritual thought will be careful to see that they do not lay themselves open to the charge of blood-guiltiness by clinging still to habits which are unworthy of anyone who professes refinement—much more then, deep spirituality. Then, and then only, will their mission be a success, for it is essential that the teachers of the people should strive always to lead in thought and in example rather than be content with the same standard of conduct as the people whom they seek to elevate and educate.

It would be well for the Clergy and Ministers of Religion to face this aspect of the question squarely and without further delay, for if they choose to stand still, many of the laity are not similarly minded, but desire to progress constantly, and so are likely to run past their own professed teachers.

It is by the improvement of our lives *here and now* that we can make this world another and better one at the present time, and depend upon it, though many reforms are necessary, not the least by any means among them is this one of Food-Reform—a cleaner and more civilized diet, a diet which while providing the very best of nourishment to our bodies, quickens the mind and all its functions, elevates the soul, and while blessing man, delivers the animal world from its burden of suffering

and fear, and brings us near to the realization of the prospect foreshadowed long ago, when "They shall not hurt or destroy in all my holy mountain, saith the Lord."

Francis S. Blizard.

This article, with extensive additions, is being reprinted as a booklet. Price one penny.

Mistakes.

God sent us here to make mistakes,
To strive, and fail, and rebegin.
To taste the tempting fruit of sin
And find what bitter food it makes.

To miss the path and go astray,
To wander blindly in the night,
But searching, praying for the light
Until at last we find the way.

And looking back across the past,
We know we needed all the strain,
Of fear, and doubt, and strife, and pain,
To make us value peace at last.

Who fails, finds later triumphs sweet,
Who stumbles once, walks then with care,
Who knows the place to cry Beware!
To other unaccustomed feet.

Through strife, the slumbering soul awakes;
We learn on error's troubled route
The truths we could not prize without,
The sorrow of our sad mistakes.

Ella Wheeler Wilcox.

Glimpses of Truth.

Eat less and you will worry less.

Life is what we make it, and we can make it what we like.

Consult your better self and you will never be led astray.

You are just as beautiful as your thoughts and acts make you.

Every effort made increases the capacity to do and to be.

Consciously or unconsciously, you are each moment building your future. Is it not best to work *consciously*? You can if you will.

We should not talk so much in society if we only knew how often we misunderstand others.

A new evolution is at hand, and all shall recognize the power of the spirit, from the least to the greatest.

Spiritualism does not mean a mere belief in the existence of the spirit after "death," but a consciousness of spiritual existence here and now.

What a man has owned in this world, or what he has appeared to be, has nothing to do with his state in the spirit world. He gravitates to that sphere of spirit to which his thoughts have related him, for his thoughts have bound his life to that special state of being, by a law as unerring as that which keeps the planets in their orbits.

Lucy A. Mallory.

The Practical Value of Thought-Control.

"Wisdom ripens into silence, as she grows more truly wise,
And she wears a mellow sadness in her heart, and in her eyes.
Wisdom ripens into silence, and the lesson she doth teach,
Is that life is more than language, and that thought is more than speech."

In these days of the wonderful practical application of electricity, and so many other motive forces, it is strange that the most marvellous hidden force of all—the power of thought—should remain so generally undeveloped.



Here is an inexhaustible fund of recuperative, remedial and uplifting power waiting for its recognition by the world at large. Yet, how few women, harassed and perplexed by the complicated duties of wife, mother, and loaf-dispenser (for that, according to Ruskin, is the definition of "lady") turn their weary spirits to this invisible source of help! And how few men think of utilizing the power of thought-control to solve their many problems, and disperse the manifold difficulties encountered on their path in connection with the complex questions of government or private enterprise with which they have to deal.

To indicate the all-embracingness of this means of Power and Influence would require time, space, and talents beyond my present endowments, but a few practical indications of the road to it may prove not unacceptable.

Take the case of the mother of a growing family—children of all ages, whose different developments of individuality are a sore perplexity to her at times. As one who has had much experience in the training of the young, I can confidently say: "Here, sister—here is a solution of your many difficulties—here is an unfailing source of help in time of need."

Suppose a child to be possessed of some bad habit of mind or temper, which the parents have tried in vain by punishment or expostulation to eradicate; let the father or mother quietly direct the harmonizing power of the Spirit upon the child when he is asleep (when persons are much more susceptible to these influences), quietly suggesting to him thought contrary to the habit named; and in a short time, if this practice is persevered in, wonderful results may be obtained. One must remember that undeveloped souls, children, animals, and those whose being is on the emotional plane in great measure, are very easily influenced.

Or, take the case of a business man, who, we must pre-suppose, is honestly working to supply the legitimate needs of himself and his family, and to co-operate with his fellows at large for the general good. He wants guidance in some crisis—spiritual guidance first of all, be it understood ("Seek ye *first* the kingdom of God and His righteousness, and all these things shall be added unto you"), and then guidance in a practical everyday sense about some step that must be taken on the morrow.

Let him think strongly of *Light* or *Illumination*, or

whatever idea represents the thing he needs, and with his whole mind directed on this idea turn it on the difficulty in question—quietly, calmly, and with the certainty that the right solution will be found. Either the answer will come to him at once, or he may turn upon his pillow and rest peacefully till morning, knowing that his prayer is granted, and that its power will be apparent in his next day's practical life. It is astonishing to what minute detail this tremendous force can be made to lend itself.

But in this, as in all other forms of power, it is "practice that makes perfect"; and if one does not succeed at once, let him take courage and persevere, for the end proposed is well worth the means. Let us remind ourselves of Brother Lawrence, who, by daily repeated attempts to realize the presence of God, became so aware of it wherever he was, or whatever he was doing, that it was in him a source of joy, almost too transcendent for mortal mind, inasmuch as he felt his whole life was reduced to harmony, peace, and power.

Solitude and silence are the first requisites for the generation of thought-force, and for that reason it is often good to begin when one wakes in the darkness of the night, and when in the absence of the distractions of the day, cares, troubles, and perplexities seem to press more heavily upon us.

Instead then of letting the mind become immersed in these or harassed by them, as heretofore, revolving and revolving its own sources of discouragement, and finding no way out of the darkness, say to yourself firmly: "I will not worry over these things."

To aid this resolve begin by inhaling and exhaling slowly and deeply, till the body is quite relaxed, and will not form an obstacle to the inflow of the Divine Luminence.

Then, letting the mind remain as passive and relaxed as the body, conceive of yourself as a medium for the transmission of such manifestation of the Divine Power as is required to supply your need. This you will draw down by an inward attitude of silence, patience, and expectancy. The brooding Spirit of Peace will descend upon your soul, and in the quiet that then reigns within, you will see clearly the statement of your difficulty, and of your requirements to overcome it. Then proceed to make practical application of the force which your need and prayerful expectancy has attracted.

It must be confessed that those who have adopted the reformed diet will find this method of help come easier; for as the body is purified from all deleterious matter, so does it form a more and more receptive channel for higher influences.

One more suggestion. For our well-directed thought-power to take wise effect on anyone, it is necessary it should be sent in a spirit of love—*love in its best and highest sense*—the strong desire to help. Well speaks the old saying: "Aime, et fais ce que tu voudras," for if we love *rightly*, we may not only do *what* we wish, but *all* we wish eventually—and bring down Power and Peace into our own lives, and into the lives of others.

Angèle Noireau.

Signs of the Times.

Vegetarianism promises to become as fashionable as bridge.—*The Lady*.

* * *

Already society numbers many converts to the new creed, who have not only grown younger and fairer and stronger, but—low be it spoken—whose tempers have distinctly improved and whose society is much more agreeable since macaroni and muscats have been their portion and their pleasures of the table have been entirely confined to the kindly fruits of the earth.—*The World*.

* * *

The prospect of acquiring a dazzling complexion and an angelic temper is so alluring that one can have no manner of doubt as to the speedy conversion of women to the doctrines of the diet-reformers. The craze for dining out and the passion for rich fare must now inevitably wane, for, after all, dinners are but short-lived pleasures, while a "matchless complexion" and perennial youthfulness never pall upon their lucky possessors.—*Lady's Pictorial*.

* * *

Tell the average woman that a maximum of mutton means a minimum of morals, and she will probably laugh at you, and go on eating mutton (if she likes it). But assure her that a charming complexion will result from vegetarianism and the butcher may justifiably feel forebodings of coming disaster.—*The Gentlewoman*.

* * *

In the most luxurious time the world has ever known we have gone back to a primitive menu, which might have existed even in the stone age. The plainest dishes of rice or macaroni are served at luncheon and dinner, with farinaceous foods of every kind, while cheese is a *pièce de résistance*.—*The Outlook*.

* * *

Vegetarianism, once the peculiarity of a small section of the middle classes, has recently made many converts in aristocratic circles. Amongst those whose conversion has been made public by the newspapers are Lady Essex and Lady Granby.

There are many kinds of vegetarians. Some of them are made by a humane conviction that flesh-eating is cruel to animals; others by a more selfish conviction that flesh-eating is bad for the health, and a diet of vegetables may improve the complexion. It would be impertinent to speculate as to which class of vegetarians the fashionable converts belong, but Lady Essex has, according to *The New York Tribune*, made a public statement on the subject. A visit to the slaughter-house when some very young lambs were put to death decided her to abandon all flesh foods.—*The Lady*.

* * *

An enquiry has been made in France into the etiology of Appendicitis, in regard to which M. Chauvel reported that the disease was far more prevalent among the troops in France than among those stationed in Algeria, and among these more than among the native Algerians. He ascribed the difference to the general sobriety of the people, but especially to the use of a vegetarian diet.

M. Lucas-Championnière reported that Appendicitis was most frequent among those who consume meat in the greatest quantity, being, as he alleged, five or six times more common in England and America than in France. In portions of Brittany, where a meat diet is almost unknown, cases of Appendicitis have rarely, if ever, been met with by medical men.—*Daily Telegraph*.

The Cure of Selfishness.

Selfishness furnishes us with a grand opportunity, the opportunity of getting to hate ourselves, because of the odiousness of this self-worship. But how



few of us have got either the depth or the bravery to profit by this magnificent occasion.

Selfishness *must* be put down or our progress will cease.

Perhaps we may never become *quite* unselfish. However, there is one road towards that, which is Kindness; and every step taken on that road is a long stride heavenwards. For inward happiness almost always follows a kind action.

Men grow kinder as they grow older. There are, of course, natures which are kindly from their cradle; but not many men have seen a really kind boy or girl. In like manner, as kindness in the natural world implies age, in the spiritual world it implies grace.

Indeed Christian kindness implies so much grace, that it almost assures the exercise of humility. A proud man is seldom a kind man. Humility makes us kind and kindness makes us humble. And is not humility just what we want, just what we are at this moment coveting, just what will break down barriers and give us free course on our way to God?

Why are most men so reluctant to praise others? It is because they have such an inordinate opinion of themselves. Now kind thoughts for the most part imply a low opinion of self. No one who has a high opinion of himself, finds his merits acknowledged according to his own estimate of them. His reputation, therefore, cannot take care of itself. He must push it. But the kind-thoughted man has no self-importance to push.

It is Kindness which enables most men to put off the inseparable unpleasantness of youth. It watches the thoughts, controls the words, and helps to unlearn early manhood's inveterate habit of criticism.

Habitual kindness is not a mere series of generous impulses, but the steadfast growth of generous deliberation. Much thought must go to consistent kindness, and much self-denying legislation.

With most of us the very outward shape of our lives is, without fault of ourselves, out of harmony with persevering kindness. We have to humour circumstances. Our opportunities require management, and to be patient in waiting to do good to others is a fine work of grace.

It is on account of all this that Kindness makes us attractive to others. It imparts a tinge of pathos to our characters in which our asperities disappear, or at least only give a breadth of shadow to our hearts, which increases their beauty by making it more serious. We also become manly by being kind. A kind man is a man who is never self-occupied; who is genial; who is sympathetic; who is brave.

Kindness is also a participation of the spirit of Jesus, which is itself the life of all holiness. It reconciles worldly men to religious people; and it were much to be wished that devout persons would make their devotion a little less angular and aggressive to worldly people, provided they can do so without lowering practice and conceding principle.

Devout people are, as a class, the least kind of all classes. This is a scandalous thing to say; but the scandal of the fact is so much greater than the scandal of acknowledging it, that I will brave this last for the sake of a greater good.

Religious people are an unkindly lot. Poor human nature cannot do everything; and kindness is too often left uncultivated because men do not sufficiently understand its value.

Men may be charitable, yet not kind; merciful, yet not kind; self-denying, yet not kind. If they would add a little common kindness to their uncommon graces, they would convert ten where they now abate the prejudices of one.

There is a sort of spiritual selfishness in devotion which is rather to be regretted than condemned. I should not like to think it is unavoidable. Certainly its interfering with kindness is not unavoidable. It is only a little difficult, and calls for watchfulness. Kindness as a grace is certainly not sufficiently cultivated, while the self-gravitating, self-contemplating parts of the spiritual life are cultivated too exclusively.

Rightly considered, Kindness is the grand cause of God in the world. What is our life? It is a mission to go into every corner it can reach, and re-conquer for God's beatitude His unhappy world back to Him. It is a devotion of ourselves to the bliss of the Divine Life by the beautiful apostolate of Kindness.

We may imagine life in another planet with whose physical laws we may happen to have a sufficient acquaintance. But it would hardly differ more in a physical way from our earthly life than our moral life would differ from what it is at present if we were habitually to put a kind interpretation on all we saw and heard, and habitually had kind thoughts of everyone of whom we thought at all. It would not merely put a new face on life; it would put a new depth to it. We should come as near as possible to becoming another kind of creatures.

When we reach Heaven, in what state shall we be? Certainly one very important feature of it will be the absence of all bitterness and criticism, and the way in which our expanded minds will be possessed with thoughts of the most tender and overflowing kindness.

Thus by cultivating kind thoughts we are in a very special way *rehearsing* for Heaven. But more than this we are effectually *earning* Heaven. For by God's grace we are imitating in our own minds that which in the Divine mind we rest all our hopes on—merciful allowances, ingeniously favourable interpretations, thoughts of unmingled kindness, and all the inventions and tolerations of a Supreme Being.

F. W. Faber, D.D.



My Day.

—

Though day be short, yet there is time
To do my work 'ere evening chime.

My thoughts I'll set on other's care,
And try, in part, their load to share.

I need not preach, but through the day
Can speak kind words to cheer the way.

By deeds of love, by gentle smile,
Returned for wrong, make glad the while.

So, through each hour, just do my best,
And when comes night I'll hope for rest.

A. S.

Editorial Notes.

After another three months of earnest warfare against Human Carnivorism—the modern Juggernaut which is daily causing the death of hundreds of thousands of God's creatures, both human and sub-human—I am again able to report substantial progress and success *all along the line.*

By every post the evidence comes to hand, and from almost every part of the world. Enthusiastic and thankful letters from those who have been emancipated; an ever increasing demand for consignments of our books and pamphlets; cuttings from the Press, which clearly show that the flowing tide of awakening public opinion is more than ever with us; sympathetic and encouraging messages from Authors, Journalists, Doctors, Clergymen, Ministers, and other influential persons; contributions towards the cost of our humane propaganda from rich and poor; reports of successful meetings in every direction; professions of faith from new converts; and applications for enrolment in our consecrated band of Crusaders, who are striving to abolish this bloody system of massacre and flesh-eating, with all its attendant cruelty in every Christian land, and to save from desecration God's human temples. These signs are reaching me in steadily increasing volume, and they constitute the first-fruits of the coming triumph of our holy Cause.

Sons and Daughters of Compassion. Many new friends and helpers have been recently raised up, or have been drawn to us by invisible hands in a manner that has caused both wonder and gratitude. And many significant tokens have been given that we are not waging his warfare against a strongly entrenched barbaric custom, the evil, cruel and pernicious effects of which are incalculable, without the sympathy and powerful aid of God's workers in the unseen realm.

The way in which men and women respond to our humane evangel, when the right moment in their lives has come, is also most remarkable.

A few earnest words in the railway train spoken to those who were hitherto perfect strangers, or brief presentations of the truth during formal visits, have again and again produced immediate conviction and the avowed resolve to begin at once the life of abstinence from butchered food and from further participation in the horrors of the flesh-traffic. And it is difficult to believe that all such interviews and happenings are merely the result of *chance.*

And nearly every new convert thus won for our Movement, in whose heart the ideal of humane and righteous principle is exalted, and the sentiment of compassion for the oppressed animal races is aroused, becomes a radiant centre of influence by means of which others will be won over to the humane and hygienic life. Thus the leaven spreads, in ever increasing extent, and the process will go on until all Christendom is redeemed from blood-guiltiness, barbarity and dietetic transgression.

The Regenerative & Remedial Influence of our Work. And as nearly every soul who thus becomes united in mystic but indissoluble bonds with our world-wide Order of Mercy and Purity instinctively grows more susceptible to higher influences, more desirous of finding Truth, more averse to strife and bloodshed of any sort, more kindly disposed towards every living creature, more sympathetic concerning suffering in

every form, more apprehensive of the real causes of human disease and pain, and more *law-abiding* in the highest sense; it is easy to realize what a regenerative and beneficent force upon the world is being, and can be, exerted by the proclamation of our ideals and the faithful preaching of the evangel which has been committed to us.

For we are thus sapping the very foundations of War, Intemperance, Lunacy, Poverty, Crime, Disease, and Vice, and also of Cruelty (including 'Vivisection' which is never likely to be totally suppressed while Christian Nations and Churches sanction the wholesale, needless, and pitiless massacres of the slaughter-house, and thus uphold and justify the outlawry and exploitation of the sub-human races whilst denying them the most elementary 'Rights' as God's creatures).

* * *

The Overcoming of Death. And the way is even thus being *prepared* for the eventual conquest of the empire of 'Death' itself—that last enemy who is to be *overcome.* It is written that "to be carnally-minded is Death, but to be spiritually-minded is Life and Peace," and it is a fact that carnal food produces the carnal mind and imposes corresponding conditions and limitations.

Man's triumph over mortal conditions is only likely to be accomplished when his animal and material body is completely dominated and controlled by him as a conscious spiritual "Master"—a "son of God," after the order of the Christ. And the flesh-eating man could scarcely even aspire to this—much less could he attain it. For as long as man continues to build his body and brain with such unhygienic, carnal and perishable materials as the flesh of oxen and swine, he is doomed by inevitable law to suffer physical pain and death—being prevented from reaching that plane of spiritual attainment where he might receive power to transform and etherealize his mortal body and thus overcome the necessity for, and avoid physical dissolution altogether.

* * *

Suffering Humanity. The following testimony to the practical beneficence of the work which we are seeking to accomplish, received from a Christian Minister, is representative of many such letters which are constantly being received at the Headquarters of our Order:—

"I attribute my present immunity from pain and sickness to the adoption of a pure diet, and of all God's past mercies to me I thank Him most for this, that He opened my eyes to the Truth; and that by a return to nature in this direction I am able to hope for many years of active service in His Church.

"My ministerial work takes me from house to house. In almost every house I enter, I hear of pain, disease, suffering, perverted appetite, death. I think of the work of our Master and His Apostles, how they healed all manner of diseases, and got to the root of matters in their work of redemption by curing their bodies as well as enlightening their souls, thus redeeming men in their entire nature.

"Again, my work takes me to the hospital, and I hear the groans and listen to the long tale of suffering of protracted illness, followed by complications, of treatment and cure (?) by poisonous drugs, spirituous liquors, constant feeding up, and weeks in bed, of successful (?) operations which leave men blind or lame for life. My heart aches for my suffering brothers and sisters, and I long and pray to God that He will guide me to do something for Health Reform.

"It is right to lay stress on the humanitarian side of the diet question, but is it not right to lay equal stress on the health aspect of the question, and to use all our efforts to rescue our suffering fellow-men from the appalling pains and maladies which their ignorance of hygienic living entails? I would appeal to my brothers and sisters to throw themselves afresh into this great Reform, and to realise the promise of Christ to His disciples, 'The works that I do shall ye do also. And greater works than these shall ye do, because I go to my Father.'

"And may I suggest that this matter of Reform, humanitarian

and hygienic, may be made a subject of constant prayer among your readers? There is no doubt that its successful handling requires great tact and patience, and both these are vouchsafed in answer to prayer, while it is wonderful what avenues of useful activity are by this means opened out."

* * *

The Cancer Problem.

A very significant booklet has just been issued from the press by Dr. Robert Bell, M.D., F.F.P.S., late Senior Physician of the Glasgow Hospital for Women, and entitled "The Cancer Problem in a Nutshell" (H. J. Glaisher, 57, Wigmore Street, London. Price 1/-).

In this book Dr. Bell, who is a Cancer specialist, and the author of other books on this disease, contends that the primary and predisposing cause of Cancer is a *vitiating blood stream*, and that this is produced in most cases by the toxic effects of flesh-food. He explains in a most lucid and realistic manner how animal flesh, when it remains undigested, as is often the case in these days of excessive eating, *decomposes* in the colon or large intestine and becomes *putrid matter* and how absorption of this matter into the blood takes place, thereby vitiating the vital fluid and producing a most depressing effect upon the health of the individual.

He also shows that when this dangerous process is long continued, Appendicitis often results, when Cancer itself is not produced; and he emphasises the advantage of rational and fruitarian diet by forceful arguments, and by quotations from this journal.

In protesting against the prevalent tendency to rely upon operation as the sole means of cure, he makes the following significant statement, thus endorsing the conclusions at which many other progressive and eminent Cancer specialists have arrived: that the chief ground for hope for sufferers from this horrible malady rests in purification of the blood by dietetic and other means.

"How, then, I ask, can he hope to eradicate a *constitutional* affection by removing a *local* morbid development, which has been due to irritation of the part, by irritating this more seriously with the knife—mutilating it, in short. You might as well endeavour to rid a garden of weeds by cutting their heads off. You would only find a recurrence of the evil, just as is the case in Cancer after operation. No, it is only by carefully regulating the mode of living that we will be able to *prevent* the advent of Cancer, and it is only by taking measures which will tend to restore the balance of nature, which has been previously upset, that we will succeed in *curing* it when it has made its appearance."

I am strongly of opinion that the day is not far distant when the progressive thinkers of our race will be convinced that both Cancer and Appendicitis are penalties which Nature inflicts upon mankind for transgressing a Law of his being by eating *corpses*—a practice which is manifestly contrary to the Divine intention, and loathsome when dispassionately considered.

* * *

Utopian Japan.

Some interesting facts concerning the extent to which the Japanese have mastered the art of living and the attainment of genuine civilization were presented by Mr. Samuel M. Fox, at a meeting of the Japan Society of London, on February 8th.

It appears that societies for the prevention of cruelty to children or animals are non-existent in Japan, for there is no need of them.

Work is not regarded as a degradation, but is undertaken with cheerfulness and artistic appreciation by both men and women.

Their cities spread forth in one-storied houses with miniature gardens, instead of squalid courts and festering slums.

Their civilization makes the people happy and efficient,

and they live up to the principles of their religion instead of making mere ostentatious professions. A Japanese recently remarked, "We should be ashamed to profess to follow the Sermon on the Mount and act as you do."

The ideal of life for women in Japan is to make those around them happy, and they thus grow up naturally to experience the bliss of self-abnegation and self-devotion and exhibit a type of true womanhood that commands universal appreciation.

Mr. Fox is of the opinion that the happiness of the Japanese is largely owing to the fact that the national ideals are brought down to the market-place instead of being enshrined in the temples. And it would appear that such a condition of things has become attainable because the physical and moral health of the Japanese has not been undermined by centuries of carnal feeding and barbaric cruelty towards the sub-human races.

* * *

How to obtain Vegetarian Cooks.

I receive so many letters from newly-made converts, who ask the question "Can you tell me where I can get a vegetarian cook?" that I feel it may be helpful to our readers if I venture to make a few observations on this subject.

Vegetarian cooks are *scarce*, as there are not enough to go round; the best plan, therefore, seeing that ready-made ones are not easy to find, is to take immediate steps to provide a home-made substitute. My own experience, extending over 10 years, has taught me that this plan is not only feasible but far more satisfactory in the long run, and it also has the advantage of furthering our Cause by increasing the number of its practical helpers, and of that section of them who are the most important.

I have always found perfect readiness on the part of servants, who have been well-brought up at home, to appreciate our humane principles and hygienic ideals, and to live in accordance with the same when they are clearly and reasonably explained. And a prospective cook is generally not only ready, but eager, to have an opportunity of perfecting herself in her art when the following explanations are made to her:—

(1.) That the family abstain from flesh-food *not because they are 'faddists,'* but simply because they have resolved to live in accordance with the scientific Laws of Health and the principle of Humaneness.

(2.) That ample substitutes are provided for the flesh which is eliminated from the daily menu, and that the servants partake of the same diet as the family.

(3.) That the Fruitarian regime is now being adopted and recommended by so many persons of influence and good social position, and so many doctors, that every 'high-class' cook is expected to understand vegetarian cookery, as well as the more old fashioned culinary art.

During the past ten years my wife has only engaged one vegetarian cook and one vegetarian housemaid. All the other servants were led to follow our way of living by coming to reside with us, and those who have left have, as far as we know, continued the practice. All the cooks have become experts, and have, by means of our Guide Books, educated themselves with but little superintendence. And those who have gone forth to other homes have become the means of helping forward our Movement.

I would, therefore, advise all our lady friends who have the interest of our Cause at heart, to give themselves the pleasure of studying the subject of artistic and refined cookery, so as to be in a position to instruct other ladies who may be influenced, and also to superintend the creation in their own homes of vegetarian cooks who will for the rest of their lives minister to the world's need in a most practical and helpful manner.

In all cases some of our pamphlets should be placed in the hands of servants, so that they may fully understand *the reasons why* Carnivorism is becoming obsolete in cultured circles, and why a more excellent way is superseding it.

* * *

The Mistakes of Food-Reformers.

I frequently come in contact with friends who have adopted a humane and natural diet, who have got into difficulties in consequence of making mistakes, and as they sometimes get run down in health as a result, a few hints may be helpful to some of our readers.

Whilst many persons make the mistake of *over-eating*, by taking three or four heavy meals a day, there are also many who fall into the opposite error by not eating sufficient *proteid* and nerve-building food. People are apt to leave off flesh and not take any trouble to substitute for it other articles of diet containing the same chemical elements—simply eating unsatisfactory meals largely consisting of vegetables.

Man is a *fruit* eater, not a *vegetable* eater, and his staple diet should consist of nuts, fruits and grains, and their products—with the occasional addition of vegetables, and, in these artificial days, the regular addition of dairy produce. Let me, therefore, remind all new converts that proteid matter must be taken daily in the form of either cheese, macaroni, nuts, nut products, plasmon, eggs, peas, lentils, or beans.

One of the best nerve-building foods is good and well-boiled oatmeal porridge, and this should be taken every morning except when the weather is hot, with plenty of cream. I have often found that half-starved food reformers mend and put on flesh rapidly when induced to include this wholesome dish in their morning meal. Some persons think they cannot digest porridge, but this I believe to be a delusion. It only needs to be *well* cooked, and eaten *slowly* with some dry toast or granose biscuit. And as oatmeal contains a large percentage of oil which feeds the nerves, and phosphates which feed the brain, and starch which gives energy to the body, a resolute effort should be made to like it, and to take it regularly, and the task should not be a difficult one.

* * *

Take a Good Breakfast.

I am a believer in a good breakfast, for then one has plenty of stored up vital force for the purpose of digestion, and if one meal a day must be eliminated, or reduced to a minimum, I should always let it be the *supper*.

I am often asked by correspondents to prescribe a menu for one day. Let me, therefore, give the following for an average person who does a fair amount of physical and mental work:—

Breakfast:—Oatmeal porridge, a small quantity, with cream; fried or poached egg, with buttered toast; stewed plums, figs, rhubarb, or preserve, with *brown* bread and butter; a small cup of boiling milk, with or without coffee.

Lunch:—Macaroni, dressed with tomato sauce, and Parmesan cheese (or other cheese melted); fresh or dried fruit; fancy cheese and lettuce salad, if desired, dressed with olive oil and wine vinegar.

Dinner:—Prose (a manufactured speciality made from malted nuts, which can be carved just like a joint of meat), stewed in a rich bean gravy, with small onions, turnips, and carrots; fried potatoes; rice-mould and preserve, or other pudding.

This is a fair sample of a good day's food, which can be varied every day by consulting my Comprehensive Guide Book, but persons who do not do much work will do well to omit some portion of each meal. Fruitarians of long experience generally prefer a simpler menu than this—it is a matter of taste and convenience.

Finally, let me advise all beginners to spend a shilling or two in books, and to take a little trouble to educate

themselves on this important subject. Their time, and this small sum of money, will be *well spent*, and will probably prevent disappointment, weak health, and possibly doctors' bills.

* * *

The Plain Truth about Sport.

The *Manchester City News* published on March 4th a leading article on the brutality of field Sports, which does that Journal credit, and which is in itself a significant sign of the times. The following extracts will commend themselves to all our readers, and be useful for quotation in connection with our humane propaganda:—

“At the present day fox-hunting and coursing are defended on the plea that they keep up the various breeds of horses and dogs, that they promote good fellowship, that they are manly exercises, and so on. The only honest reason is the one which the Scotsman gave for his habitual use of whisky—‘Because I like it.’ This is the real reason, and it is best to own to it straightforwardly without cant and sophistry, and without bringing forward such absurd pleas as that ‘the fox likes it,’ or that the wild birds and beasts would destroy the crops and overrun the country if they were not slaughtered.

“Tame stag-hunting would now be illegal were not the park-deer, carried in a van or on a cart and let loose before the hounds, in the eye of the law a ‘wild beast.’ Coursing bagged rabbits is admittedly a barbarous sport, but the difference between the pitman's Saturday rabbit-coursing and the rich man's Waterloo Cup is only one of degree.

“Down at the bottom of it all is the joy of *killing*, of *doing something to death*, the highest pleasure which we can provide for the *baser* part of our nature. Many sportsmen are humane and tender-hearted men, but the very fact that the better side of their nature often rebels at some pitiful incident in the hunt, or ‘shoot’ is good proof that the whole business is brutalizing and lowering. Instinct in such things is a sure guide.”

* * *

Gruesome Facts from Chicago.

A special Sanitary Commissioner has been investigating, on behalf of the *Lancet*, the conditions under which the meat-packing trade is carried on in Chicago. And his report is likely to give some of our meat-eating friends mental qualms and misgivings.

The following paragraph is more than suggestive, especially as the Commissioner was informed by local medical practitioners that “the stock-yard workers suffer *more especially* from *tuberculosis* and diseases of the respiratory organs.”

“In regard to tuberculosis, it was pointed out that there was so much blood, water, steam and damp about that even if some of the workers suffered from pulmonary tuberculosis and did expectorate upon the floor this could not dry, and therefore could not be breathed by others, because there is no dust in the atmosphere. The atmosphere might have all kinds of unpleasant qualities, but it did not contain any dust. On the other hand, with the aid of steam, grease and dirt which abound in these buildings, the bacilli of tuberculosis are believed to be capable of multiplying rapidly, and they may live for a very long time.”

It appears that pieces of meat occasionally fall to the floor, and are passed to the tanners without any washing or other treatment, whilst “carcasses, notably of the big cattle, are deliberately laid on the floor.”

As newspaper articles have often been published referring to the inadequate inspection of the cattle that takes place, for the detection of disease, and as several European Parliaments have specially legislated against importations from Chicago, because of “the filthy ways prevalent there,”

and as during the year 1903 the United Kingdom imported 774,000,000 lbs. of meat from Chicago, there is evidently urgent need that the public should be warned of the danger which they and their children are incurring by eating the dead bodies which are shipped from the Chicago shambles.

* * *

The Quest after Psychic Knowledge. I often receive requests for information concerning reliable literature dealing with psychic phenomena, from those who are desirous of obtaining fuller knowledge of the conditions of the metaphysical and spiritual realms. One

of the most scholarly, scientific, and spiritual periodicals published to convey information upon these matters, is *Light*, 110, St. Martin's Lane, London, E.C. (Twopence weekly); and those of our readers who desire to investigate this subject with a view to obtaining more complete understanding of the invisible forces which are constantly impinging upon us, either to our injury or our upliftment, will find much helpful instruction in its pages.

The Editor (Mr. Dawson Rogers) is a veteran of long experience and profound knowledge, who has been investigating and writing about psychic phenomena for nearly half a century. And he is supported by a very able band of co-workers including Rev. J. Page Hopps, Mr. Henry Withall, and Mr. E. W. Wallis. These friends are bravely labouring to promote the welfare of mankind by disseminating spiritual truth, and their devotion to this high vocation merits the most respectful recognition.

* * *

Physical and Spiritual Health. The July issue of this Journal will be specially devoted to the culture of Physical and Spiritual Health.

It will contain articles written by Doctors, Hygienic Specialists, and other authorities on this all-important subject, which will supply practical information:—

For Women, showing them how to become healthy, well-developed, attractive and happy.

For Men, showing them how to develop physical, mental, moral and spiritual strength; how to get the most out of life; and how to avoid breaking down twenty years before their time.

For aspiring souls, telling them how to realize their aspirations, and how to direct their spiritual energy into practical channels.

For despondent and feeble souls, telling them how they may gain spiritual vitality and courage, and become useful and influential.

For Parents, telling them how they may train their children to become healthy, beautiful and good.

In fact the information contained in our next number will be of the utmost value to all who have in any way missed their mark or come short of realizing their high privileges and possibilities.

Helpful suggestions are invited from our Members and Friends, and literary contributions of a practical and piquant nature from those who *know* something which they feel others will be glad to know.

* * *

Our Temperance Allies. A vigorous campaign for the advocacy of Food Reform is being adopted by the W.W.C.T.U., in the Bermondsey district. During the past quarter a considerable number

of lectures and demonstrations have been given in order to lead the people of this densely crowded neighbourhood to adopt the use of natural, humane, and nourishing food, in place of such unsatisfactory body-building

material as flesh of inferior quality. A manifesto issued by the General Council of this Organization commences with the following significant paragraphs:—

"Physical Degeneration being largely caused by lack of knowledge about the right choice of Food and ignorance about its proper preparation, the Bermondsey Food Mission is arranged to direct attention to the importance of these subjects.

Coroners' Inquests prove that in 1903, there died 1,420 children through improper feeding, while the London School Board scheduled 884,000 children as physically and mentally defective.

Moreover, it is recognised that wrong feeding has a general tendency to create a desire for alcoholic stimulants.

The General Council, without advocating any special system of diet, desire to spread a knowledge of the nutritive and economic value of neglected staple foods, such as wholewheat meal, oatmeal, rice, peas, beans, lentils, etc., nuts, fresh and dried fruits and green vegetables, as their use would be especially advantageous for children, and their more general adoption would promote the health of all classes of Society."

* * *

Another Problem Solved.

The providing of humanitarians with gloves which are not made from animal skin, but which have precisely the same appearance and warmth, has at last been accomplished, and I am glad to record the fact. I have just received some samples of imitation reindeer gloves from the Pitman Stores, Birmingham, and I find them as soft as velvet, as pliable as Suede, and with an appearance so exactly resembling real reindeer that no one at a distance of one yard will even suspect that they are not made of the genuine skin. The colour of the sable ones is all that can be desired, but the gloves are also made in white, black, and light grey. These gloves have the additional advantage of being washable, and they are guaranteed not to split.

* * *

For Sunday-School Teachers.

From one of our Members, Miss Agnes E. Cook, I have received a letter containing some most practical and sensible suggestions concerning the opportunities for humane education which Sunday-School Teachers possess. It is a fact that many such are often at a loss what to say to their young disciples, and the class-meeting is thus apt to become lifeless and perfunctory. My correspondent suggests that all Sunday-School Teachers who read this Journal should be invited to spend Sunday afternoon in teaching the young to *love*. And she writes as follows:—

"It is a great mistake to lose any opportunity of influencing the young to be humanitarian.

I have a Sunday afternoon Bible Class of gentlemen's sons, many of them sons of Members of Town Council and other Public Boards. I endeavour to teach the two lessons Christ taught—love to God and love to neighbours.

In teaching love to God I always insist that every doctrine and statement about God shall be tested by the key to God's nature that Christ gave us, 'God is Love.'

If the Old Testament writers say that God is angry or vindictive I say we will not believe that, because anger and love cannot exist together. Boys are very reticent, the teacher cannot say whether his boys love God or not.

But in teaching love to neighbours I have met with the greatest encouragement. My boys are interested in the Arbitration Treaties, they have listened one Sunday to the Police Court Missionary's story of his work among lads who have fallen into the hands of the Police; another Sunday they have listened to the Inspector of the R.S.P.C.A., who told of his work for the animals.

If they are told the story of a homeless boy who has been found sleeping out they want to know from Sunday to Sunday where he is and what he is doing. Sometimes they come in saying: 'we want you to tell us about those two very ragged boys we saw you speaking to on such a day. They take an intelligent interest in all my work and are as vigilant as Arthur's knights to succour the distressed.

It must take some courage for a boy of 15 to carry through the streets of a town where he is known, a lost unhappy kitten; they constantly bring them to me saying: 'Mother can't do with another cat, will you take it in.'

Last Sunday one of the class found a cat with three legs

broken, probably a tram had run over her—he carried her a mile to a veterinary surgeon to be put out of her misery.

I will end, as I began, by appealing to every humanitarian to teach the young what he has himself learnt, they will drink it in eagerly even if some of them were baddish boys before. Truly said Christ of the young, 'Of such is the Kingdom of Heaven.'

* * *

A Fruitarian Band of Hope. A most useful and promising work is being accomplished by the Ivy Leaf Society, of 6 Great James Street, London, W.C. It was founded and is superintended by Mrs. Boulton, and exists for the purpose of exalting humane and hygienic ideals amongst the young people of our country, and of enlisting them for altruistic service and the manifestation of kindness. Hundreds of children are enrolled upon the register of this Society who abstain altogether from butchered flesh, and who seek in daily life to follow the Laws of Health, by living on natural fruitarian food and practising hygiene. The Magazine published monthly by the Ivy Leaf Society (*The Children's Garden*, price one halfpenny) should be placed in the hands of the youthful members of every family in which the importance of Food Reform is recognised. And parents would do well to let their children join this merciful Band of Hope, so as to increase its beneficent influence.

* * *

Our Propaganda Fund. The following contributions towards the cost of maintaining the work of The Order of the Golden Age have been received since our last issue, and are gratefully acknowledged by the Council. These are exclusive of amounts received as subscriptions for this journal or in payment for books, pamphlets and leaflets, etc.

During the past quarter, in addition to our usual output of missionary literature, such as is supplied gratis to Public Institutions, Free Libraries, Y.M.C.A.'s, Colleges, Hotels, Universities, and the Editors of Newspapers and Magazines in all parts of the world, a special effort has been made by sending a consignment of our publications to upwards of a thousand prominent leaders of public thought who were deemed likely to respond to our humane evangel. Many very encouraging responses have already been received.

A large number of Ministers of religion have also been approached in like manner, and several additional signatures to our Ministerial Manifesto (a document condemning the carnivorous habit as being *wrong*, and signed by Clergy and Ministers of all denominations) have thus been obtained.

The insertion of numerous letters in the Newspapers by our Press Department have caused a large demand for our literature and the receipt of many encouraging replies.

Our exchequer is, however, still heavily overdrawn, and shows a serious deficit of nearly £200. The Council, therefore, hope that the friends of our Movement who are in a position to support our humane Crusade will do so.

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Kerr, Mr. Wm.	...	3	0	Woodward, Mrs.	...	5	0
Kingston, Miss	...	2	6	Wyles, Mr. T.	...	5	0
Knox-Field, Mrs.	...	2	0	Yomans, Miss M.	...	5	0
Lambly, Mrs.	...	10	6	Young, Mr. J. Stuart	...	5	0

Is Spiritual Communion Dangerous?

Of the many inconsistencies which are to be found in modern Christendom few are so glaring, or so absurd,



as the attitude assumed by many of its leading lights on the subject of spiritual communion. The communion of saints as a fixed article in their creed appears to have no real meaning, for when any mention is made of holding communication with the dwellers in the unseen, the practice is at once denounced as superstitious, dangerous, and even devilish.

That it is neither superstitious nor devilish only requires a little investigation to discover. That it is dangerous is true in part, but the question arises whether that danger is such as ought to preclude the genuine communion of saints

—that communion with the risen dead which all love to enjoy and profit by, who have found friends on the other side of life, able and willing to communicate.

One of the most remarkable, and in a sense, valuable testimonies *recently* given to a belief in the helpful presence of spirit friends—who come to bless by their sympathy and to inspire by their spiritual power and grace—was that given by the new Bishop of Carlisle, the Right Rev. John Wm. Diggle, who, on the occasion of his enthronement is reported by the *Carlisle Patriot* to have said:—

“And, brethren, who shall tell what other spirits, besides disembodied and invisible, are with us now? I am one of those who believe that the good never die and never cease to take a living and loving interest in the affairs of earth. . . . If my eyes could be so opened that I might see the invisible hosts now surrounding us, it would not surprise me to see that all of my fifty-nine predecessors were watching with us now. Least of all would I be surprised to see the Statesman-Bishop, Harvey Goodwin, and the loving friend of nearly all my public life, Bishop John Wareing Bardsley, whose most eminent characteristic was an intense and almost boundless sympathy.”

What the Right Rev. Prelate almost wished he could see, it cannot surely be wrong to discern when one has the clear vision or the means of obtaining it. Even stronger testimony has been given by other eminent Christian ministers, including Archdeacon Wilberforce and the late Dr. Parker, so that from among the probable dangers of spiritual communion we may dismiss that of offending conscience or sinning against any enlightened moral or religious precept, notwithstanding the fulminations of misinformed persons, whose zeal appears to be out of all proportion to their knowledge or discretion.

Equally futile is it to predict—as some are so fond of doing—moral, mental, or physical collapse as the result of holding communion with the spiritual world. The whole history of the Movement called “spiritualistic”

refutes the suggestion. The present Editor of *Light*, Mr. Dawson Rogers, who is also President of the London Spiritualist Alliance, and has been almost a lifelong adept in spiritual research, is over eighty years of age. Dr. Alfred Russell Wallace, the collaborateur of Darwin, and another lifelong spiritualist, is eighty-two; and half-a-dozen other octogenarians come readily to mind. Sir William Crookes, the founder of Scientific Spiritualism thirty years ago, is seventy-three; the Rev. J. Page Hopps, a lifelong teacher of Spiritualism on the line of Christian ethics, is seventy-one; and Prof. W. F. Barrett, one of the founders of the Society for Psychical Research, is sixty-one.

These are all men of distinction in the world of science, literature, or religion. Their soundness of body and brain and purity of soul are above reproach; and there are hundreds more, less known but equally good witnesses to the fallacy of attributing debility of any kind to communion with the unseen, or investigation into the truths which it has to unfold.

If spiritual research has its dangers, that is only a feature which has attended every step in the upward progression of man. The steam engine, the railway train, the steamship, the electric telegraph, the electric light, the motor car, and machinery of every kind almost without exception, have their inherent dangers; but these dangers have been greatly exaggerated by ignorance and superstition, while they have been greatly modified by knowledge, wisdom, and experience. The fact that they may still be attended with some risk to the ignorant and the careless, does not prevent their use as conveniences of modern life. There is a proverb that one should not play with edged tools. It is true that edged tools are *dangerous*, but they are not intended to be played with.

Neither is spiritual communion a thing to be trifled with or approached in any spirit of levity. To the honest, earnest truth-seeker there is no real danger but what may be quite well guarded against. Two primary conditions are requisite, as has been so well said by the spiritualist poet Tennyson:—

“How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thought would hold
An hour's communion with the dead.”

Given a sound brain, a humble mind, and a pure life, a man is as safe when investigating the phenomena of such communion as when walking the streets of London. Without these he is not safe *anywhere*.

Other conditions of success are unfailing patience, an honest purpose, a well-balanced mind, a clear judgment, and a constant aspiration after the ‘highest.’ There must be also *moderation*, as in every pursuit. Excess of ardour may lead to injury to health of body or mind; but that is the fault of the *excess*.

The fear of ‘obsession’ has been a potent bogie, but this special danger is totally misunderstood. It is forgotten that the great majority of obsessed people have no knowledge whatever of the spirit world—as a rule they do not believe in it. If they did, and acted upon an intelligent belief, they would probably be saved from such a fate.

Obsession is a *fact*, and our lunatic asylums are a proof of it. Obsession exists whether people believe in it or not. Only, there is this difference, that those who *know* the power of spiritual influences, and obey the apostolic injunction to "*try* the spirits, whether they be of God," are able to avoid the dangers of contact with those on lower planes, while people who are content to remain in ignorance of the subject are those who are in the greatest danger.

This danger comes of the habit of deliberately ignoring facts which are daily becoming more and more patent, and which every man must investigate who desires to be true to his spiritual nature and destiny. Man, whether he admits it or not, is a spirit *now*, in embodied form, and subject to spiritual influences. These are subject to spiritual laws and it is his duty to find them out.

It is ignorance of these laws which leads men to transgress them by wrongfully exercising their will-power every day, in business or other selfish objects of desire. Their individual wills are re-inforced from the unseen, and this enormous potency employed for purely selfish purposes, scatters destruction as surely as the bloodiest war. In the notable words of a well-known millionaire, which contain a great deal more than he thought when he uttered them—"Business is war, and war is hell." It fills our mad houses, and creates an imperative demand for more.

The ignorance which thus leads to such an alarming increase of lunacy is accompanied by prejudice on the part of those who ought to find the cure. They decline to probe the evil to its root, and hence they miss the remedy.

Yes, there are dangers in seeking the communion of saints—if *we are not saints*. But there is vastly *more* danger in refusing to *become* saints—and that is what is wrong with the world to-day.

The higher development of the soul of man in the embodied state is making rapid strides; it is helped forward by the disembodied souls commissioned for this great work. To remain deliberately outside of this stream of influence is unwise—to attempt to thwart or oppose it is to court disaster.

But to the pure-minded earnest soul seeking after truth, results which have been obtained in the domain of spiritual research abound in hope and consolation, and have proved a source of strength and inspiration—coming from the Throne of God Himself.

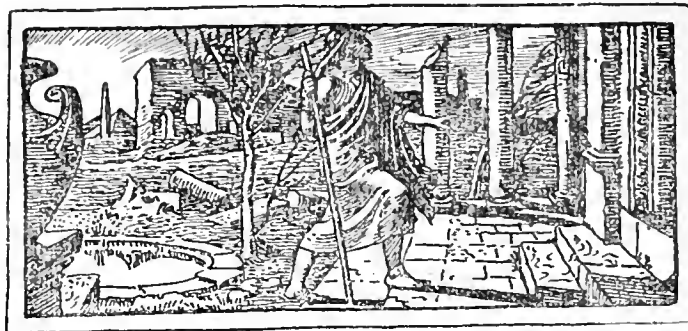
If safeguards are required, they are required also in every spiritual and intellectual pursuit. It is not strange, therefore, that they should be requisite for a safe and profitable sojourn on the Delectable Mountains, where Heaven meets Earth and the pilgrim enjoys a foretaste of that mystic communion with the holy dead which is his heritage, and to which the world, in spite of its worldliness, still looks forward with yearning heart.

Laurence Gilbertson.

Morbid matter is the happy-hunting-ground of microbes.

If you keep your tissues clear of such, and maintain a healthy tone of thought, you need not fear these insidious foes.

"From Dust to God."



I well remember hearing one of the Cowley Fathers preaching a sermon on the mystery of creation. How God took of the dust of the earth and added to it His own breath and therewith made man—a mixture of clay and of Divine essence!

I have many a time since then seen that same great sermon looming up in the most unlikely places and bidding me remember that the same process is going on to-day as was recorded in the far-past days of creation's dawn.

I am not setting up as a teacher of Theology. It is fitter for me to learn than to teach, but I am venturing, as a humble student of science, to point to the great forces that are at work around us and to show whither they are bearing us.

The dust of the earth is dead; it is like scoriæ or cinders, or powdered glass.

But ere long even this dead slag begins to be drawn by the magnetic call of the central power.

And what are its first manifestations?

A development of beauty, an imitation of the lowest forms of protoplasmic life; though not alive itself yet the crystal of dead alum will form upon the window-pane beautiful arborescent shapes of mosses and algae, and myriad plumes in closest imitation of the lowest forms of life.

It has begun its march from dust to God.

Still inorganic, still in a manner lifeless, it has yet none the less been touched by the glimmer of life's dawn.

Purified by a thousand fires; melted and molten for countless years; cast up by mighty cataclysms; exposed to icy frost and burning sun and pitiless storms, it comes at last through its great ordeal and the sweet savour of life has breathed towards it.

Here is the foot of the ladder seen by the patriarch of old—a ladder founded in the dust of the earth, but reaching up towards the starry skies.

Here is the resting place on which the great ladder of life is standing and from whence the lowliest forms are drawn by the Divine spark, to become of angelic beauty, as slowly and still slowly they struggle towards the higher rungs.

The angel spirit of God comes down the ladder in the spirit of redemptive humility and carries back again sooner or later, a treasure of gold to lay at the feet of the central One.

Through the mineral, transforming it from its lowest to its highest, works the mystic force until the border line is reached, when hardly can the closest scientist determine whether he has before him living plasm or dead slime.

Up the line of vegetable does the sacred energy compel,

and soon the most complex problems of life are faced and surmounted.

Very early does the organic cell become conscious of light, and every struggling tendril or stem will turn and turn and yearn and stretch out from its prison of death towards the faintest ray of sunlight.

Put a plant into the blackest cellar and if there be but a chink which connects this dark prison with the sunlit heavens above, the poor puny stem will struggle towards it, and die and wither though it may, it will die with its petals upturned towards the dawn and its last aspiration pointing towards the sky.

Higher up the scale comes in the embryo of the first and the last and the greatest of all virtues—the inestimable virtue of Charity or Love. And herein the angel spirit within begins to show its face, and in its struggle to characterize matter and deify dust it produces the most marvellous manifestations.

Nettles and thistles may go on upholding the law of self preservation by means of force and by the perpetuation of enmity, but potatoes and apples, corn and sugar cane, banana and raspberry teach the wonderful lesson that the ultimate survival of the fittest is won by giving and not by receiving; is gained by helping and not by hurting; is secured by self-sacrifice and not by self-assertion. Against the thorn and thistle every man's hand is turned to destroy, and though it multiply its spikes and sharpen its prickles and envenom its stings a thousand fold, the plant only multiplies thereby the number of foes who labour to destroy it.

But the gentle fruit and nutritious vegetable have no weapons of offence or defence, excepting the stores they go on toiling to accumulate and to offer to all who will take and eat thereof.

And every man's hand protects them, and every hungry soul blesses them, and out of the riches of their gifts heaped up by their own toil and by their own self-sacrifice, they conquer the hardest hearts and the most truculent of enemies, so that in return for their blessing of giving they receive back again a thousand fold—of blessing, of affection, of protection, and of security.

And herein is being taught the great cosmic mystery—that underneath the surface of things it is not Hate but Love which is the final victor!

For the life which is toiling up through lowly fungus and humble plant to glory laden shrub and stately tree, there is a great rung gained when the transition line has been passed which separates off the vegetable creation from the more sentient world of animal life.

The lesson of Beauty has been learnt in the realm of fruit and flower and multifiform frond. The lesson of patient persistence of Toil, the livelong day, has been impressed all through. And lastly the mystic power of Faith in love and Hope through darkness has been taught and has been learnt by those plants which work to produce beautiful stores of starch or sugar for others to use, and who sink down into the winter of Death with the sure and certain hope of a springtide Resurrection.

But now, in the animal realm, a new power to live has been revealed.

Herein comes a developed sentence, a capacity for pain and pleasure. New powers of sensation—wider powers and greater talents for good or ill.

Responsibilities are added with increasing capacities, and new virtues are learned in this realm.

And yet not new, but only a fuller manifestation and a completer development of what was present in embryo in the great plant world.

Motherhood and Fatherhood begin; then family life

begins; then widening communities, where gregarious instincts have taught the lesson of giving up the selfish self for the benefit of the brotherhood of life.

Pain and Suffering, Cruelty and Sacrifice, Courage and Pity, are all found in this realm.

And ere the beautiful human has been reached, we find that some of the grandest lessons have been learned.

The mother lion dies gladly to save her tender young.

The bee with developed geometric co-operative instinct practises the gift of prescience and initiates the sacredness of the Savings Bank.

The St. Bernard dog dies to save a stranger, and the faithful terrier turns his left cheek to his master who smites him on the right.

In many an animal's face and through many an animal's action the shining form of an angel thinly veiled is seen.

Well may the prophet, seeing into the innerness of things, declare that the time shall come when he who slayeth an ox shall be as he that slayeth a man.

And then is man born, and herein he crowns creation only in so far as he manifests in full the divine within.

In many things he is lower than the plants. Toil may he and spin the live-long day and yet he cannot, when decked in all his glory, emulate the beauty of the Lily or the fragrance of the Rose of Sharon.

Armed though he be with all the powers of science, yet can he not track the scent of a fox upon the grass or produce the luminous economy of the humble glow-worm.

Man's supremacy lies in his God-like virtues—and most like to God he is when he can develop the divinest virtue of showing mercy.

Armed with dominion over all creation he has to learn the ultimate lesson that even in the exercise of this must he deny himself excepting for the benefit of that creation over which he has the dominion.

Czar, Emperor, King of all that lives. He has to learn that the divine act of kingship does not lie in *oppressing* his subject realm, but in elevating it and—even if need be—to some extent suffering for it.

Which stands for the higher type of human development? Is it the poor unknown monk, who has sacrificed his very name in taking the communal vows, and who tramps out upon the storm-swept mountain top to save some pauper goat-herd who has lost his way amid the snow—or is it the great admiral of a fleet whose name rings round the world and who fires upon a few fishermen and lets them drown, uncared for and beneath notice—just a few worthless common peasants, out of the millions of such, who are born to toil and danger?

To some, the answer might be doubtful, but to those souls whom all ages have delighted to honour and revere, there would be no hesitation in placing humane self-sacrifice higher up in the scale of life than a medal bedizened breast, or a resonant sounding title.

This then seems to be the curious paradox in development.

The higher does life develop and the greater the sovereignty given to it, the less does it use its might and the more highly does it value the grace of abstinence.

The lower forms of life, with red tooth and ravening maw and claws that tear into vitals, prey upon all things weaker and more defenceless than themselves—claiming that "might is right" and that Nature's law is "woe to the conquered and the laurels of survival to the conqueror."

The higher forms of life learn of the responsibility and the duty of sovereignty as well as of the privileges of supremacy.

Still higher comes the recognition that Nature's laws have an esoteric as well as an exoteric interpretation, and of the crowns that she showers upon the victors there are the fading crowns of laurel as well as the fadeless coronets of amaranth.

Enmity conquers for the time, but only in so far as it can be transmuted into Amity is it eternal.

Man has dominion over the beasts of the field and over the fowls of the air, and the sons of Shem have dominion over the black-skinned descendants of suffering Ham, but it is only in the lower rungs of life that this dominion claims the right to torture and to kill.

The old Roman senator claimed that the *patria potestas* of fatherhood gave him the right of life and death over the offspring whom he had begotten, but the developed sense of paternity has learned that care for the welfare of the son is the best attribute of the father's sovereignty.

The old Greek philosophers barely accorded rights to a slave, but the evolution of philanthropy has tried to teach that the greatest master is the one who is willing to wash his servants' feet.

And so, too, Zoophily has risen upon the head of a developed philanthropy.

In one age the father claims dominion over his children—and with dominion the right to kill and eat them.

In the next age this is looked upon as a bygone barbarism, but white races claim dominion over black races—and with dominion the right to put to torture and death.

In the next age this too is condemned, but the human race claims dominion over the animal kingdom—and with dominion the right to torture, and to kill and to eat.

But in the sequence of things and in the stately march of life from dust to God, what may we expect from the age that lies ahead?

The Golden Age is yet before us—the sweet millennial age whereof poets have dreamed and prophets have spoken.

Before us lie the higher reaches of the great ladder of Jacob, on touch of which the shaggy coats of wolves fall off and the gory tusks of all the panther brood drop out, and from the dead and monstrous forms of formless cruelty there bursts out, by a radiant metamorphosis, the angel glory which through all these aeon ages has been maturing within.

And when we have come thus far we shall have learned the harmony of the first chapter of the book of the Genesis and the last chapter of the book of the Revelation. We shall have learned that the highest and best food of man is that which is obtained without cruelty, without slaughter, and without sacrifice, and which has been typified mystically under the name of Manna—angels' food.

We shall then learn the deep import of the slaughter of beasts for Judaic sacrifices and the great substitution, at the fitting epoch, of the feast of cereals and fruits, in the Eucharistic service—bread and wine—to be a mystic reminder for all after days that bloodshedding and cruelty are fleeting and are transient but that Mercy and Self-Sacrifice are permanent and are eternal.

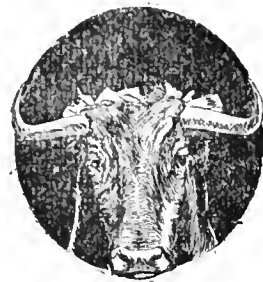
Josiah Oldfield.

Great old world in darkness—great old world in day;
Reap its happy harvests, walks its happy way!
Lots more light than shadow—light a-fallin' free
An' all the bloom an' beauty an' light fer you an' me!

Shall we Slay to Eat.

(Being part of an address delivered at Rectory Place, Woolwich.)

Not only is flesh an unnatural food for man, but it is absolutely the cause of most of the diseases from which mankind is suffering, and to deliver from which the medical profession is powerless.



As soon as one disease is arrested, another appears. Cancer, Appendicitis, Rheumatism, Bright's Disease and other maladies are on the increase, and for these things there is no drug cure.

Disease is the penalty we have to pay for breaking Nature's laws, and there is no remedy except to return to Nature's ways.

It is a significant fact that those people who limit their diet to a wise selection from the vegetable kingdom, rarely, if ever, suffer from these evils, while countless numbers of sufferers from these terrible complaints have recovered completely, after adopting a pure and bloodless diet.

It is the testimony of those who have adopted a simple and abstemious non-flesh diet, that they have greater powers of endurance, are more proof against disease, and enjoy a higher standard of health, than ever they experienced in their flesh-eating days. And these are numbered by the thousand and tens of thousands.

From these facts it will be seen that the abstainer from the flesh pots, provided, of course, that his food is simple and nourishing, and not composed of sloppy, starchy, indigestible messes, is freer from disease and enjoys a higher standard of health than his flesh-eating brother.

But the advantages do not stop here—a plain and simple fruitarian diet gives greater brain power than does the grosser food of the flesh-eater. Pythagoras, Plato, Plutarch, Socrates, Milton, Isaac Newton, Swedenborg, Franklin, Shelley, Wesley, Isaac Pitman, General Booth, Bramwell Booth, Edison, and many other great writers and leaders of thought and of men, have found that far greater mental and physical powers are possible without flesh than with it.

While, however, the physical benefits to be derived from the better way in diet are great, they are overshadowed by the moral and spiritual.

It may not be generally known that flesh, even when cooked, is a powerful stimulant. While it goads on the heart and creates a false stimulus and a dangerous activity, thus making a man go beyond his actual strength, producing in time exhausted nerves, and in some cases a craving for alcoholic stimulants, this is not the only effect to which I wish to call attention.

Meat inflames the passions in direct proportion to the amount eaten, and what we have been taught to regard as a weakness of the flesh, is often nothing but the result of eating unnatural and inflammatory food. If the seeker after purity of heart and mind and conduct, will adopt a bloodless diet, and continue to strive to keep down the

Beast and to elevate the Soul, he will find, ere twelve months are past, that he is a new creature, with the fountain of his thoughts purified and cleansed.

And this is one of the ways in which abstinence from meat benefits the spiritual side of a man's nature. Spiritual life depends on moral conduct. Creed, religious dogma, orthodoxy of belief, all these are useless, unless our inward life is pure, and our secret thoughts clean and spotless before God. And by helping us in the direction of personal purity, abstinence from flesh-eating confers on our spiritual life a priceless boon, the advantages of which cannot be calculated or expressed.

"Blessed are the pure in heart, for they shall see God."

But this is not the only way that diet affects our moral and spiritual well-being, for there still remains the moral aspect of the question of killing animals for human food, or what is probably worse, getting others to do the degrading work in our stead.

Dr. Josiah Oldfield, in his pamphlet called "A Tale of Shame," says "The total sum of agony which is inflicted in the private and public slaughter-houses of the land is too terrible to contemplate calmly. I have seen a fine, sensitive young cow, dragged up by the windlass to the ring, and then as the slaughter-man brought down the pointed pole-axe with all his force, he missed the spot, and the weapon struck into the eye, and burst it, and tore its way into places where the presence of many sensory nerves would cause the most atrocious agony. With bellowings of anguish, the poor creature dashed her head madly, again and again, against the wall, and it was some time (it seemed centuries) before a blow was brought home and she stiffened and fell."

And this is but a faint description of what actually occurs. I could tell you of animals, after a voyage in a cattle ship, with broken ribs and bodies so bruised, that the hides fell off them when the butchers came to flay them. Of tails being broken, through being twisted so violently, of sensitive parts being prodded unmercifully to goad the terror stricken animal on to its death: and of other cruelties unspeakable, all of which can be proved and vouched for, and which are of every day occurrence.

And this state of things, this blot on our civilization, to say nothing of our religion (the essence of which is Love); this brutal, bloodthirsty and inhuman conduct towards innocent and highly sensitive animals, is what those who eat flesh are responsible for. And all this not for a *necessity*, but simply for a *luxury*, and that a harmful one.

We cannot engage in this sort of thing and not suffer for it. As has been already shown, we suffer in our bodies in disease, in a limited power for usefulness and in premature decay and death. But the punishment does not stop here—how can our souls rise to a state of Mercy, Love, and Gentleness, when enchained by our appetite to a state of practical Harshness, Cruelty and Hatred? It is impossible; the moral guilt of this bloody horror will for ever drag us down.

It has been truly said that if we become kinder we become holier, but how can we call ourselves kind, when innocent animals look at us with pleading eyes and ask for

mercy and find none? Surely we have forgotten the words of Him who said, "Blessed are the merciful for they shall obtain mercy."

It is the ambition of all true seeking souls to become possessed of the Divine attributes of gentleness, kindness and love; and one step, and an important one, towards the attainment of this lofty ideal, is to adopt a humane diet which will make us kinder and more gentle as the years go by.

I will close with a word or two of personal testimony to the advantages of a non-flesh diet. After two years without eating either fish flesh, or fowl, I find myself much stronger than formerly, in every way. My powers of endurance have been doubled and my general health changed out of all knowledge. Whereas, formerly, I used to be frequently under the doctor's hands, since giving up meat I have had no need either for advice or medicine. Combined with a few simple exercises, careful dieting has cured me of life-long Dyspepsia, and entirely eradicated Chronic Rheumatism of twelve years' standing.

But the spiritual and moral advantages are greater than these, for the loud voices of passion have been hushed and silenced, and now that their brawlings are no longer heard, I can hear that still small voice, which if obeyed, leads on to victory and to a life of spiritual peace and power.

And I could tell you of others who have fought their way step by step, from physical ruin and despair, to health and happiness and a life of continual joy, but time forbids.

And I would that from to-night some of you may be led to think of this great subject, and to take your stand on the side of those who, for physical, moral, or humane reasons, abstain from the eating of flesh. And by your example and effort seek to lead others to adopt this more blessed way of living, thus helping to bring about that day of universal love, which Isaiah saw with prophetic eye—when the spirit of the gentle Christ shall have touched the hearts of men—when they shall cease to oppress the weak and helpless, and to wade through blood and slaughter, to gratify an unnatural appetite.

H. T. Hamblin.

* * *

A Prayer.

Maker of earth, and sea, and sky,
Creation's sovereign Lord and King,
Who hung the starry worlds on high,
And formed alike the sparrow's wing,
Bless the dumb creatures of thy care,
And listen to their voiceless prayer.

For us they toil, for us they die,
These humble creatures Thou hast made;
How shall we dare their rights deny,
On whom Thy seal of love is laid?
Teach Thou our hearts to hear their plea
As Thou dost man's in prayer to Thee.

How to Help our Cause.

Having recently received letters from friends who are interested in our work, asking me to furnish practical suggestions concerning the means by which they and other friends of the Order can further its humane propaganda, I venture to suggest to those of our readers whose hearts are sincerely enlisted in this Crusade, that they may adopt one or more of the following methods for the furtherance of our Cause :—

(1.) By obtaining a set of our books and pamphlets for the purpose of lending them to friends and neighbours. Bound volumes of *The Herald* are specially useful for this purpose, as they contain a comprehensive presentation of our ideals and our objects; also scientific facts and personal testimonies which corroborate the claims which are made on behalf of our Movement.

(2.) By sending copies of *The Herald* to acquaintances, with a request that they will seriously consider the practical ideals which are exalted in its pages, and that they will, if their hearts respond to the same, strengthen the hands of the disinterested workers who are thus seeking to advocate humaneness, social amelioration, and the prevention of pain and suffering, by becoming subscribers to the Journal and by supporting the work of the Order.

(3.) By obtaining a small stock of our Guide-Books and Pamphlets and inducing friends to purchase them. Each copy may be trusted to do its work and to increase the number of those who have ranged themselves on the side of Humaneness, and Purity in Diet. They are not expensive, and the information contained in them is worth a great deal more to any person than the modest sum which is asked to cover the cost of printing.

(4.) By endeavouring to arrange for a lecture to be given, or a debate to be held, on "The Advantages of Living upon Natural and Fruitarian Diet," or some similar subject. If the sympathy of a local Clergyman or Minister can be enlisted, so that the meeting can take place in a Church Lecture Room, it will generally be found possible to secure a thoughtful and interested audience. Lectures and speakers can generally be found, as many members of the Order are quite ready to travel some distance from their homes in order to advocate our Cause, and the Council will gladly co-operate as far as circumstances permit.

(5.) By placing our books or bound volumes, or copies of our Journal in any public Institution where such will be sympathetically received and placed upon the Reading Room table.

(6.) By furnishing our Secretary with the names of any Clergymen, Ministers, Doctors, or influential persons, who have manifested in any way a sympathetic interest in the Food Reform Movement, or a genuine desire to promote humaneness and kindness to animals, but who are not as yet completely won over to our side. Our Staff at Headquarters can then approach them officially and send them samples of our literature. Our Ministerial Manifesto, which now bears the signatures of a large number of Clergy and Ministers of all denominations, is calculated to win serious attention for our ethical challenge of Carnivorism and the flesh traffic, with its attendant cruelties.

(7.) By writing to newspapers whenever they contain literary matter that affords opportunity for sending a letter to the Editor. The publication of cases of death occurring through ptomaine poisoning, or seizures of diseased meat, of cruelties on cattle boats or in slaughter houses, or of the public utterances of prominent men on the diet question, can

generally be utilised with good effect. Such letters, however, must be short, piquant, and vitalised by facts or direct personal testimony.

(8.) Invalids and others who are so situated that they cannot actively engage in the furtherance of our Cause, but who possess financial means, can, by providing money to meet the expenses of printing and postage, enable the Council of the Order to send out missionary literature to any extent, and to selected lists of persons who are likely to be influenced for good. Thousands of persons are thus being approached, but in consequence of our funds being heavily overdrawn the Council are now compelled to restrict missionary work of this nature within certain limits.

(9.) Ladies who have studied the art of artistic vegetarian cookery, can, singly or collectively, arrange for Cookery Demonstrations to be given in their neighbourhoods with telling effect. Those who feel unable to face the ordeal of a large public demonstration, can explain the subject to a small gathering, such as a Mothers' Meeting, and just tell those who are assembled a few helpful facts, and teach them how to make a few nourishing dishes—thus engaging in a form of most practical and helpful ministry, and earning sincere gratitude from those who do not at present know the more excellent way.

(10.) Persons of good social position can arrange for a Drawing Room Meeting, at which the subject of "Dietetic Reform" and "Humaneness in Daily Life," can be profitably presented and discussed. By having a stock of our literature for sale at all such assemblies much good seed may be sown and permanent work be accomplished.

All friends of our Movement are invited to aid *in any way that may commend itself to them*, and I would specially urge them to direct their endeavour more particularly to those persons whose lives manifest genuine sincerity of purpose and love of goodness and truth, and who exhibit sound judgment and common-sense. We want to win men and women of influence, of keen perception, of moral backbone and strength of purpose. Weaklings, cranks, faddists or ardent lovers of the flesh-pots, who cannot at present see why any living creature should have been created unless to be devoured by mankind, are not likely to strengthen our Cause, and therefore, as our available energy is limited, it were well to spend it judiciously.

Sidney H. Beard.



New Publications Received.

Spiritual Healing. By Charles N. Spencer. (Stead, Danby & Co., 4, Kensington High Street, London. 1/-)

Humane Slaughtering. By H. Heiss. (Curtis & Beamish, Coventry).

Animals' Rights. By H. S. Salt. (A. C. Fifield, 44, Fleet Street, London. 6d.)

Vivisection and Personal Rights. By J. H. Levy. (P. S. King, Orchard House, Great Smith Street, Westminster. 3d.)

Italian Recipes for Food-Reformers. By Gironci. (G. Bell & Sons. 1/- net.)

The Food of the Future. By C. W. Forward. (G. Bell and Sons. 1/- net.)

The Outcasts of the City, and other Poems and Recitations. By Mary E. Johnson. 40 pp. Fawcett, Seaford. (Price 6d.)

A Vegetarian Dining Club has been established at 65, New Bond Street, London. Membership is offered to the public at the nominal subscription of 2s. 6d. per annum, and one of the chief features of the Club will be the dainty serving of attractive vegetarian meals.—*Herald of Health.*

ANNOUNCEMENTS.

This Journal is regularly supplied (gratuitously) to upwards of **ONE THOUSAND** Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, etc.

The July Issue of this Journal will be specially devoted to **Physical, Mental and Spiritual Culture**, and will contain many unique articles by Medical, Hygienic and Mental Specialists.

If any of our readers possess copies of *The Herald* for January, 1904, in unsoiled condition, which they are willing to part with, the Editor will be glad to purchase them or to give other pamphlets or copies of this Magazine (to twice their value) in exchange, if they are forwarded to our publishing offices at Paignton. They are required for binding purposes, as the demand for volumes for 1904 and 1905 exceeds the supply.

TO CORRESPONDENTS.

Post Office Orders from Churd Waahwan Camp, India, and Weisser Hirsch, Germany, have been received without any letters of advice. *Will the senders kindly communicate.*

Bound volumes of this Journal can be supplied for the years 1898, 1899, 1902, and 1903, price 3/- post free.

The quarterly issues for the years 1904 and 1905, will be bound up together to make one volume. Copies are being booked in advance, and only a few sets are now left; those who wish to secure them are invited to write without delay.

The Secretary cannot undertake to supply books which are not advertised as being stocked in our Book Room—unless in very special instances.

Members' Badges can be supplied upon application to the Secretary—but only to Members of The Order.

Food-Reformers who write to the daily Press on the subject of Rational and Fruitarian Diet are invited to mention that enquirers and persons who are interested, can obtain leaflets, pamphlets and cookery books which contain useful advice on this matter (*gratis*), by sending to the Secretary of the Order of the Golden Age (enclosing a few stamps to pay postage).

Readers of this Journal who are in sympathy with the ideals that are advocated in its pages, are invited to persuade their friends to become subscribers. Many more converts to the principles which underlie our Movement could thus be won. Order forms are enclosed with this issue.

If there is any Free Library, Y.M.C.A., Public Reading Room, Theological College, or other Institution, where this Journal is likely to be read by thoughtful persons, which does not at present receive a copy, the Secretary will send one regularly on receipt of a request from the Librarian or Committee and the statement that it will be placed on the Reading Room Table.

The cost of circulating the literature published by The Order in all parts of the world gratuitously is met by the voluntary contributions of Members and sympathetic friends.

Converts to the humane principles which are advocated by The Order are being made in all lands by means of the official publications, and many more could be influenced if the funds at the disposal of the Council permitted of a still larger circulation and distribution.

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